

ΕΚΚΛΗΣΙΑ ΑΠΟΣΤΟΛΙΚΟΣ ΠΛΗΡΩΜΑΤΟΣ  
Apostolic Church of the Pleroma

*Delivered by Tau Phosphoros  
to the Parish of St. Ambelain  
on Sunday, April 3, 2016*

YEAR C - SECOND SUNDAY OF EASTER

The Lord is risen my brethren! Welcome, everyone, on this second Sunday in our Easter season. You will have noticed that our liturgy today is the Mass of the 7 Seals. This mass may be said during the period of the 2nd Sunday of Easter through, and including Pentecost Sunday. Other specially approved days throughout the year will be announced soon. The celebration of this mass is not compulsory, and it certainly should not completely replace our Liturgy of the Pleromic Light, which is the central rite of the ACP. But you will notice a unique and powerful energy associated with the Mass of the 7 Seals that makes it especially fitting for certain times of our liturgical year.

While Easter Day itself should utilize our standard liturgy, it is appropriate during the rest of the Easter Season to use the Mass of the 7 Seals, which may be also referred to as the Liturgy of St. John the Divine, or simply the Apocalyptic Rite. Now that Jesus has been Resurrected, we immediately set our minds to his eternal kingdom. I suppose you could say that we don't technically await the Second Coming until after the Ascension, but we must remember that all of these events, though they occurred on this plane of existence at a certain point in space-time, actually occur in perpetuity. That is they occur outside of space & time, and therefore have already occurred, are presently occurring, and are yet to occur. And it is this sense of timelessness that is so central to the Apocalypse of John. In our second reading today from the Apocalypse, John refers to Jesus as "the One Who Is, Was, & Is-to-Come." It is not simply that he exists along every point of space-time, but that he exists and operates wholly outside & above space & time, being Lord over All.

Likewise, the Second Coming is not some definite point in space & time, it is eternal & may therefore be accessed by any of us at any time. Now, we are yet bound by the limits of Space & time, so from our perspective the doors to the New Jerusalem were not open to us until "after" the birth, death, resurrection & ascension of Jesus. But these worldly events are merely markers of eternal processes. The Second Coming, for most of us means the awakening to the awareness of Christ within us. Similarly, the coming of the kingdom of God, the New Jerusalem, is not some floating city that is going to alight upon our planet, nor does it involve us traveling to some far off place. Remember that the scriptures tell us that the kingdom of God is all around us. It is therefore our consciousness, our awareness that must transform.

It is this awareness that allows us to see the sacred in the mundane, and that allows us to work towards transforming the material edifices to more closely resemble their pneumatic counterparts. This means not just physical edifices such as architecture and art, but mental edifices on the personal level, and social structures as well. The kingdom of God will never be realized here below until all of these things are transformed to accord to their heavenly models.